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"*Resolved*, That we recognize in the pictures of the Russian painter, Verestchagin, now on exhibition in this city, a vivid presentation of the horrors of war, and, on account of the lessons they inevitably suggest, we would commend them to the attention of all persons among us, more especially the young."

Some of the speakers had visited the collection named several times. The success of Verestchagin in presenting simple reality, and in painting what he had himself seen of war was commented on. One speaker remarked that his impressions of the value of the moral teaching of these pictures continued to deepen as he reflected on what he saw. They show not the glory but the shame of war.

THE THREATENED INDIAN WAR.

The following resolution was adopted after a brief discussion :

"*Resolved*, That we deprecate the threatened outbreak of hostilities between the savage Indians and the United States Army, and urge that if possible, the difficulties be settled without outrage by the Indians or anything like an Indian war.

"To this end we invite the co-operation of other Peace organizations, and those societies which have for their object the promotion of justice towards the aborigines and to promote their civilization."

The unusual pacificatory course of the Government was favorably mentioned. Starvation and fanaticism caused in part by the injustice of Government agents and, in part, by the crafty policy of the Indians still in a savage condition, led by such chiefs as Sitting Bull, were mentioned as reasons for the present alarm. The Secretary is in correspondence with a frontier missionary who was born and has always lived among the Sioux. A lady missionary has had an interview with Sitting Bull and evidently impressed him with the dangers which threaten him, if he provokes a war. But the resources of negotiation and conciliation are not yet exhausted.

THE REAL BATTLE-FIELD.

Evil is the blind, unconscious instrument of progress in the world solely on condition of being combated, crushed and gradually eliminated from the world in the name of good; and such elimination does not impoverish, but elevate and enrich humanity. We are here on earth not to contemplate, but to transform created things; to extend, as far as in us lies, the "Kingdom of God" on earth—not to admire earth's contrasts. Egoism nearly always lurks beneath contemplation. Our world is not a *spectacle*; it is a field of battle, upon which all who in their hearts love justice, beauty and holiness are bound—whether as leaders or soldiers, conquerors or martyrs—to play their part.—*Mazzini*.

THANKSGIVING.

Lord, for the evil thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept
Our Thanksgiving accept.

— W. D. Howells.

THE YEAR OF THE LORD.

W. C. GANNETT.

Praises to the Glorious One,
All his year of wonder done:
For his mercies still endure,
Ever faithful, ever sure.
Praise him for the budding green,
April's resurrection scene!
Praise him for the shining hours,
Starring all the land with flowers.
Praise him for the summer rain,
Feeding, day and night, the grain.
Praise him for the tiny seed,
Holding all his world shall need!
Praise him for his garden root,
Meadow grass and orchard fruit.
Praise for hills and valleys broad,
Each a table of the Lord!
Praise him now for snowy rest,
Falling soft on Nature's breast.
Praise for happy dreams of birth
Brooding in the quiet earth!
For his year of wonder done
Praise to the All Glorious One:
For his mercies shall endure,
Ever faithful, ever sure.

A CITY CHRISTIAN.

To run away from the tendencies of modern life,—that is easy enough; to yield to its evil,—that is easier still. But to be in the world, yet not of it, moulding its material, yet not defiled by it,—that is the real problem of the modern world. And here lies the new type of Christian character. The saints of the past have been, for the most part, those who have fled from the world; but the Christian saint of to-day is the person who can use the world. Such a person may be all unconscious that he is doing anything heroic. He is simply the man in the business world who, amid looseness and dishonor, keeps himself true and clean; simply the woman who, amid luxury and affectation, keeps her simplicity and sympathy; simply the youth, who, without the least retreat from the influences which beset him in a city, makes them contribute to his growth of character. That is a harder thing than to be a hermit; and quite as noble as to be a saint. It is the sober, righteous and godly life lived in the midst of the present age.

WHY TWO NATIONS HATE.

It is twenty years since the invasion of France by the armies of Germany. On each side there is still bitter hatred and dread. We must use both words, because it is impossible to say where the one leaves off and the other begins. Why should it be so? Twenty years after Waterloo the hatred between France and England had largely died away; twenty years after Sedan the hatred between France and Germany is still the chief peril of Europe. It not because of a man; for, as Waterloo ruined the first Napoleon, Sedan ruined the third. It is because of a policy. In the hour of triumph the soldiers of Germany were stronger than her statesmen, and it was they who insisted upon the surrender of Alsace-Lorraine. That was the fatal blunder that has prolonged the war after the treaties were concluded.